BRISTOLLS MILITARY GARDEN.

A Sermon preached unto the
Worthy Company of Practisers
in the Military Garden of the well
Governed Citie of
Bristoll.

By THOMAS PALMER, Master of
Arts, and Vicar of S^t. *Thomas*, and
S^t. *Mary Redcliffe* in the
same CITIE.

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Decemb. 7. 1635.

Perlegi hanc Concionem habitam Bristolliæ à M^ro PALMER *Sanctæ Mariæ de Redcliffe Vicario, unà cum duplici Epistolâ Dedicatoriâ, quæ continent folia 14^em, in quibus non reperio aliquid sanæ doctrinæ aut bonis moribus repugnans, quo minus cum publicâ utilitate imprimi queant, ita tamen ut si non intrà tres menses typis mandentur, hac licentia sit omninò irrita.*

GVILIELMUS HAYWOOD
R. R. P. Archiep. Cant.
Capell. domest.

BRITISH MUSEUM

TO THE RIGHT HONORABLE, AND TRULY NOBLE, PHILIP Earle of Pembrooke and Montgomery, Lord *Chamberlaine of His Majesties Noble Family*, &c. Lord high Steward of the City of BRISTOLL.

Right Honorable,

A Reverend Doctor of our Church did formerly dedicate his expositions of this first Booke of *Samuel* unto that *Iulium Sidus*, that Mirrour of Martiall Activitie, Prince *Henry*. To whom then can I better consecrate my explication of this Paragraph, this small parcell of the same Booke than unto your Honour? unto whom the same Prince gave the deserved Prize for your unparallell'd dexterity in the feates of Armes. As my discourse

Dr. *willet.*

is Martiall: ſo my Dedication doth diſcover one qualitie of a Souldier, boldneſſe. In daring to kiſſe ſo Honorable a hand with ſo poore a Preſent. But my Particular ſervice, and the generall obligation of our City (whereof your Honour hath the gratious Protection) have given the incouragement. Though this poore Souldier is preſt for your Lordſhips ſervice, yet (without your Honorable paſſe) like one of the forlorne hope it ſhall dye in deſpaire, and bee buried in ſilence. If (like the Centurion) you ſhall bid him goe, Hee dares enter the Liſt of a doubtfull Cenſure. His Dialect is (like the language of a Souldier) plaine and blunt. His weapon is the Sword of the Spirit. His poſture is (like a Churchman) upon his knees: upon which your humble Orator doth daily pray. That the daies of your Honour may bee as the daies of Heaven, and the Glory of Heaven the Period of your daies. So praieth

Your moſt humble devoted ſervant, and
unworthy Chaplaine,

THOMAS PALMER.

TO THE RIGHT WORSHIPFVLL, Mr. *Richard Holworthy* Maior, Mr. *William Cann*, and Mr. *William Habson*, Sheriffes of the Citty of *Briſtoll*: To Captaine *Taylor*, Captaine *Aldworth*, Captaine *Elbridge*; Captaines of the Traine Bands. To Mr. *Richard Lang*, then President: Mr. *Walter Ellis*, now President of the Military Garden: And to all the reſt of that *Martiall Societie*.

Right Worſhipfull,

SHould the exerciſe of Armes be generally laid aſide, that Reſpond in our *Engliſh Liturgie*, might bee taken in the ſtricteſt acception of a literall Senſe. There is none that fighteth for us, but onely Thou O God. Therefore as Moſes wiſhed that all the Lords People were Prophets: So Gods Prophets

* At the time of my Preaching.

wish that every one of the Lords People were a Moſes, An able Souldier, a compleat Warriour to fight the Battels of the Lord of Hoſts. His Maieſty hath granted, and by his Counſell confirmed a Freedome unto your City, for your practiſe of Martiall Diſcipline: It was your owne Petition. Then let not your Omiſſion of Exerciſe returne a Quod petit ſpernit unto ſo gratious a Commiſsion. Saul armed David, as you ſhall finde in this diſcourſe. And David immediately put himſelfe into action. Our King hath in like manner armed you, that you may gird on your Swordes, and exerciſe your Armes with ſafety. You that are Starres to fight in your courſe againſt Siſera, prove not falling Starres: Fall not from the diligent proſecution of ſuch an Honourable intendment: A houſe begunne, and never finiſhed, is called the Founders folly. Proceede then upon this Honourable foundation: Leaſt that become your folly, which is your Glory. Let your Councell houſe give incouragement to your Campus Martius; your field of Martiall exerciſe. Let

it

it not bee ſaid of any in your Cittie, Hee is a good Merchant, but a bad Souldier. As they pay unto their King the Cuſtome of their Goods; let them pay unto their Countrey, the Cuſtome of their Bodies, in the Cuſtomary Practice of Armes. It is probable that they that will not, dare not beare Armes. And when neede requires, will prove rather a burthen, then a help unto their Country. Liable unto the curſe of* Meros, *and the Inhabitants thereof, becauſe they come not out to help the Lord againſt the mighty. Improve your ſervice on the Land, to be anſwerable to your experimented dexterity on the Sea; and I ſhall not eaſily finde your Parallell. I am ſure thas in your Spirituall Service,* for the ſtatelines of your Churches,* and the generall coformity both of Clergy and Laity, you give place unto none. Both your Policy and Religion have imboldned mee to dedicate this ſling of* David, *to your Nurſery of Armes. And my ſelfe to be*

* Judg. 5. 23.

* Eſpecially *Redcliffe*, which for a Parochiall Chappell is not paralleld by any Church in our kingdome. *Eccleſiarum omnium parochialium (quas unquam vidi) elegantiſſima. Cambden.*

* For our conformity, we are generally obliged unto the religious care of our Reverend Diocæſan.

Your fellow Souldier
in the Lord:
THOMAS PALMER.

it not be fatal of any to your Cause, Heroic
a good Adventure, but a bad Soldier. Or
they pay unto their King the Customs of
their Goods; let them pay unto their Coun-
try, the Customs of their Duties, in the
(uphom'ly) Practice of Arms. It is impos-
sible that they that Will not, dare not Serve
Arms. And when needs require, will prove
rare Performers, when they come not out
to help the Lord against the mighty, Improve
Your Services on the Land, to be answerable to
Your experimented dexterity on the Sea; and
Shall not only finde your Parallel I am sure
in your Spiritual Services,* for the Glori-
ous of your Churches, and the generall Sor-
rows both of Clergy and Laity, Your grave place
hath made. Both your Policy and Religion
have inabled and moved to declare this Song of
David, to your Worthy of Arms. And may
help to be

Your fellow Soldier

in the Land:

THOMAS PALMER.

BRISTOLLS MILITARY GARDEN.

1 SAMUEL 17. chap. and part of the 39. vers.

And David said unto Saul, I cannot goe with these: for I have not proved them.

THe first of Challenges (that ever we read of) is discovered in this Chapter, and had his passe from the mouth of an uncircumcised Philistine, a *Goliah*: accepted & answered by a true Israelite, a *David*. This Duell was performed not in a private, but a pitched field: not in the time of peace, but in the action of warre. It was rather a generall Battell, then a single Combate. Both of them fight for the body of an army, and a whole army fights in their bodies. The Coherence.

David though as yet but obscure, yet no private man. He was the annointed of the Lord, the appointed of God for this designe. * No warrantable patterne for our moderne Duellists, who being but private persons unsheath the

* *Licet quosdam singulare certamen iniviſſe divina prodat historia, nunquam tamen ut pro lege teneatur, divina sanxit auctoritas.* Lancelot. Jur. canon. lib. 4.

the particular ſword of revenge in triviall quarrels: who for the breath of a lye will venture the breath of their noſtrils. Like *Simeon* and *Levi* to fight upon a private quarrell, and in their anger to ſlay a man, is but *armata nequitia*, armed impietie. But *David* was armed with a more lawfull quarrell, when he was *in apparatu militari*, in his preparation for armes. *Saul* armes *David*, *v.* 38. And *David* makes choice of his armes in this verſe: for the whole verſe runs thus. *And David girded his ſword upon his armor, & he aſſaied to goe: for he had not proved them. And David ſaid unto Saul, I cannot goe with theſe: for I have not proved them.*

Gen. 34. 25. * *Duellum eſt illicitum, niſi per revelationē divinam ſit ſuſceptum. Sicut David in nomine Domini ſingulare certamen iniit contra Goliam, ſicut divinæ juſtitiæ executor.* Lyra in locum.

The Analyticall diviſion.

The body of my Text divides it ſelfe into three parts. 1. The Souldier, *David*. 2. His refuſall: *I cannot goe with theſe*. 3. The reaſon of his refuſall: *for I have not proved them*.

The Syntheticall Propoſitions.

Theſe three particular Circumſtances will afford us three ſubſtantiall Aphoriſmes of warre. Firſt, the Souldier was *David*, and that a Volunteer, not a preſt Souldier. Conſider him here as a Martialliſt, not as a Duelliſt. For hee was a member of the Army, as well as a Champion for the Army. Then from this Inſtrument I note the lawfulneſſe of the Action. The lawfulneſſe of warre. It is not mine, but S. *Auſtines* obſervation, *Noli exiſtimare neminem placere Deo poſſe qui rebus bellicis miniſtrat. In his enim erat Sanctus David, cui Dominus tam magnum perhibuit teſtimonium.* Suppoſe not the action of warre unlawfull for any, wherein *David* was an Agent,

Aug. ad Bonifac.

where-

whereof God himſelfe gave ſuch a notable teſtimonie. Secondly, *Davids* refuſall was not of the Action, but of the armes. *I cannot goe with theſe.* There is a choiſe of others intimated in the refuſall of theſe weapons. Though he refuſed theſe, hee uſed his owne. Hence I note that there is both a neceſſitie, and a choiſe of armes. Laſtly, the reaſon of his refuſall was his want of skill at thoſe weapons: *for I have not proved them.* Hence I note the neceſſitie of a Military diſcipline, of a Military exerciſe. Of theſe three Martiall propoſitions in their order, as I ſhall be enabled by the God of order.

From *David* the warlike Precedent here in my text, my firſt propoſition was this. That the Action of warre is lawfull.

For the explication, and application whereof I will methodically diſcover the Originall of warre.

Then the Nature of warre.
Then the lawfulneſſe of warre.
And then in what caſes it may be lawfull.

Firſt, the Originall. If you demand when warre beganne. I muſt anſwere by an inverted ſpeech of our Saviours. *Non ſic erat in principio.* It was not from the beginning. God created the world, as *Salomon* built his Temple, hee uſed no Iron tooles that made a noiſe. The voice that made the world was a ſtill voice. The foundation was laid in peace. When man was created the worlds *Auguſtus*, there was a generall peace a- Originall of warre.

mongſt all the Creatures, in their ſubmiſſion unto man, in their union among themſelves. But when hee that was to governe the Creatures could not governe himſelfe, this bleſſed union was converted into a bloody warre. The Creatures fell from man when man fell from God. The fall of man was the raiſing of a double war. Man againſt himſelfe, there was *bellum innatum*, or *connaturale*, an inteſtine war, the ſpirit againſt the fleſh. And the ſonnes of men againſt the ſonnes of men; there was *bellum nationale*, a nationall warre. The one internall, the other externall. This was the firſt Originall of warre.

The nature of warre.

For the Nature of it. Some define warre to be a violent and hoſtile diſſention undertaken by a lawfull edict for the repreſſing of injuries. This is a true inferiour active definition. But God who is a man of warre knowes beſt how to define it. He hath proclaimed it unto the world by a Prophetical trumpet, To be a divine ſcourge for ſinne in the hand of the warriour, *Eſai.* 10. 26. It is a ſcourge. A divine ſcourge. A ſcourge for ſinne.

Warre is a ſcourge.

It is a ſcourge. Warre is the ſword of God to puniſh ſinne: the ſcourge of God to whip out ſecuritie. The father of diſcontent, the Mother of change. A fury that is attended by ſword, fire, famine and murder. A miſerable neceſſity in nature. A neceſſary Corrector of the worlds impietie. Are not theſe laſhes ſufficient to prove it a feareful ſcourge? It is *virga furoris*, the ſcourge of Gods fury. The ſword of the warriour is

Gods

Gods rod of Iron. They that will not tremble at it ſhall periſh under it.

Yet ſome deſperate wretches (having nought to looſe) entertaine no newes with better welcome then the rumour of warre. Warre is Gods Scourge, the Campe his houſe of Correction; yet * like hungry vultures, they are never well till they follow it. Decayed Souldiers, (ſuch as wholly depend upon warres, pretend a Warrant for this their bloody deſire. * In the time of peace they can commonly ſhew no coin but markes. It is an abuſe that favours neither of Chriſtianity nor policy, that any approoved Souldier ſhould be put to his ſhifts. That *Iulium Sidus Iulius Cæſar* had never ſuch a malevolent aſpect, as at any time to ſuffer it. But though miſery may conſtraine a man to deſperate reſolutions, it doth not warrant them.

The abuſe of this ſcourge.

* *Ariſtot. lib. 5. de Animal.*

* *Penes ceteros imperii præmia, penes ipſos ſervitii neceſſitates. Tacitus. Hiſt. lib. 2.*

The ſumme is this. The uſe of many things may be good (ſaith *Calvin*) yet the things themſelves naught. The uſe of a Souldier is neceſſary, but to be a profeſt Souldier, to live no otherwiſe but by blood and ſpoile, is no way warrantable.

Nehemias builder may be the Souldiers Embleme: A ſword in one hand, a trowell in the other, with *Cæſars* motto inverted: *Ex utroque miles.* A Souldier muſt have both one hand to fight, another to worke. If there bee no uſe of the ſword, he muſt make uſe of the trowell: He muſt get his living as by blood, ſo by ſweat, as he is beſt accommodated, by the ſweat either of

body, or braine. *Moſes* and *Dauid* were both Souldiers, and Shepheards; when they left the Army, they followed the Flocke. *Pacem habere debet voluntas, bellum neceſsitas.* Warre ſhould not be our delight, but our neceſſity. For a man to ſerve in the cauſe of his Countrey is honourable. * But to bee a Mercenary ſlave unto any quarrell, or Religion, is more heatheniſh, then Chriſtian. The Lord will ſcatter thoſe that delight in warre: and what profeſſion more ſcattered, then the Mercenary ſouldier? I thinke that *David* was as valiant as the beſt of theſe. And yet he did not leape into his Armes, untill God was blaſphemed, his King like to be unthroned, and his Countrey endangered.

Auguſt. epiſt. 205. ad Bonifac.

* *Qui ſolum queſtũ ſpectant; vel ubi, cauſa dubia eſt, ultrò ac citra neceſſitatem obedientiæ ſeſe ad militiam offerunt. Eſtius. lib. 3. in ſentent. diſt. 37.*

Warre a Divine Scourge.

Now as Warre is a Scourge, ſo it is a Divine Scourge. God himſelfe hath beene knowne to be the motive, miſſive, and permiſſive Author.

The motive Author.] The Lord ſtirred up the Philiſtines, and the Arabians againſt *Iudah*, 2 *Chron.* 21. And the ſame Lord ſtirred up the Spirits of the Medes, and Perſians againſt *Babylon. Eſa*, 13. 17. When the forces of the enemies came againſt them, they ſhot the Arrowes; but the Lord may be ſaid to bend the Bow.

The miſſive Author.] The Lord ſent againſt the kingdome of *Iudah*, bands of the Aramites and bandes of the Caldees. 2 *King.* 24. And the ſame Lord ſent *Nebuchadneſſar* againſt *Ieruſalem* to deſtroy it. *Ier.* 25. 9. when the enemies bent their forces toward them, they came not ſo much of themſelves, as about the Lords buſineſſe.

The

The Permiſſive Author. Though the Lord give motion, and miſſion to the enemy; yet they cannot prevaile without Gods Permiſſion, without his aſſiſtance. The Lord delivered the Iſraelites into the hands of the ſpoiler that ſpoiled them: As it is in the ſecond Chapter of *Iudges*. And the ſame Lord delivered *Goliah* into the hands of *David*, as it is in this Chapter.

In the action of Warre Kings are but Gods Liefetenants or at moſt his Colonels. God is the Generall, the chiefe Leader. Let him be the higheſt pitch of our confidence. We ſhall never neede to feare the foe, if wee have Him to our friend; nor to dread any enemy, if ſo mighty a Generall be on our ſide. As the action of War is the Lords, The Lord is a Man of Warre, *Exod.* 15. 3. So the end of Warre, Victory is the Lords, 1 *Chron.* 29. God hath the key of Victory, and when it ſhall pleaſe Him to lend us that key, it ſhould open our lippes to ſet forth his praiſe.

God is the Author of warre, therefore ſhould bee our confidence in warre.

In victory, God is to have the praiſe.

And as God is the *Terminus à quo*, ſo let him be the *Terminus ad quem*. As warre is from the Lord, ſo let it be for the Lord. If *Cæſars* honour was touched, his Souldiers were ſo prodigall of their blood, ſo deſperately furious, that they were invincible. They gave unto *Cæſar* that which was *Cæſars*: let us give unto God, that which is Gods; the expenſe of our deareſt blood for the maintenance of his Cauſe.

Gods Glory ſhould bee the principall end of warre. *Plutarch.*

As Warre is a Scourge, a divine Scourge, it is a Scourge for ſinne. It is almoſt a generall

Warre is a ſcourge for ſin.

surmise in the World, that warre is but a thing of course, because it hath beene common in all ages.

But wee must know that a just God never inflicts a punishment without a just cause. Wee take notice of a secondary cause of warre, the pride or malice of the enemy: Not the primary impulsive cause the sinne of a People, the impiety of a Nation. Warre is a punishment for sin. The Lord of Hosts affirmes it. If he sinne, saith the Lord; there is the primary impulsive cause, and that is sinne. I will chasten him with the rod of men; there is the secondary instrumentall cause, the Sword, and fury of the enemy. Warre is sent into the World for our sinnes, to correct us for them, to deterre us from them. Warre is a divine scourge for sinne.

2 Sam. 7.

Thus you have heard the originall of Warre, and the Nature of Warre. The lawfulnesse of it I thus prove:

By the course of Nature.
By the course of Religion.

First by the course of Nature. * The desolation of kingdomes, the devastation of Cities, the prophanation of Holy things, with the confused slaughters that are wrought in the fury, and heate of Warre, have made the cowardly consciences of the Manichee and the Anabaptist, to suppose warre to be unnaturall. It is true that warre may seeme unnaturall, being the destroyer of nature in her individualls: And yet is truly naturall, as it is the preserver of nature in her generals.

* *Quid culpatur in bello? an quod moriuntur qui cunque morituri: ut dominentur in pace victuri? Hoc reprehendisse timiderum est, non religiosorum. August. cont. Manich.*

nerals. It is the bread of tears as it is destructive, but it is the bread of necessity as it is defensive. Take away the hunger of Ambition, and the thirst of Blood, and Warre should not bee distasteful unto the most tender conscience.

* *Noxendi cupiditas libido dominandi, &c. Hæc sunt quæ in bellis iure culpantur.* August. ibid.

* *Natura non dest in necessariis, &c.* Thom. 1. p. q. 76. a. 3.

Aquinas is of opinion, that as nature hath given to brute beasts hornes, hooves, teeth and talents for offence, and defence: So having left man destitute of these, thee hath given him reason, and hands in stead of these. Reason to invent offensive, and defensive weapons: hands to compose and use them. Now the onely necessary and lawfull action wherein to employ weapons, is the action of Warre. * *Vim vi repellere licet.* It is a rule of nature to repell force by force.

* *Violentiæ per vim repulsio est secundum jus naturale.* Gratiã. decret. distinct. 1.

As warre is lawfull by the course of Nature, so also by the course of Religion. Religion, and obedience unto God binde all Men to guard themselves either with the offensive or defensive meanes of safety, with a submission of the issue unto the Will of the principall Agent, the Lord of Hosts. The Spirit of Truth is not the spirit of errour, to perswade us to an error in religion. But the same spirit was upon *Iehaziel* exhorting *Iudah*, and *Ierusalem* that they should not bee affraid, because the battell was not theirs, but Gods, 2 *Chron.* 20.

Warre lawfull by the course of Religion.

Offences must come saith our Saviour, and woe unto them by whom they shall come, but not unto them by whom they shall bee decided. Both Nature and Religion doe conclude that

warre must take place where equity is excluded. It brings the fatall and finall compremiser of Nationall controversies. The rule of war is no way opposite unto the rule of faith: *Abraham* made warre, yet lost not his faith in the action; for it yet lives more renowned then his victory.

* *Absurda prorsus, & in Christianos Principes admodum injuriosa est ea cujusdam assertio, belli non aliud esse, quàm commune multorum homicidium, ac latrocinium.* Estius in sentent. lib. 3. distinct. 33.

* Is it religiously lawfull for the subordinate Magistrate to inflict a severe punishment upon a particular violence: and shall it not bee lawfull for the Supreme, (who cannot appeale higher then himselfe) to cut off such by the hand of warre who offer a publike violence to himselfe and to his kingdome? God as hee is universall, so he is just, and a generall act of justice is no way derogatory unto the glory of God.

But it seemes that our Saviour is no friend to warre, when he tells us that all they that take up the sword shall perish by the sword. I answere, that place is meant of such as take up the sword of revenge, before a lawfull authority hath put it into their hands. *David* in this Chapter tooke up the sword, yet perished not, but proved victorious: But *Saul* armed *David* before he used his armes; there was *Davids* authority.

* Mat. 5. 39.

* *August. in Serm. de puero centur.*

If that other place bee objected,* that hee which shall smite thee on thy right cheek, turne to him thy left. * Saint *Austine* makes the answere, that this and the like precepts are necessary, *magis ad præparationem cordis, quàm ad opus quod in aperto fit, &c.* for the inward preparing of the minde unto a charitable disposition in our private injuries: not to cut off the generall action

of

of warre, which must have a greater reference to the publike, then to the private good. When the souldiers came to *Iohn* the *Baptist*, hee bad them to be contented with their wages, not refuse their wages. Hee doth direct their calling, not reject it: A calling therefore no way contradictory unto the glory of God.

And thus you have heard the Originall of warre, the nature of warre, and the lawfulnesse of warre. I will now demonstrate in what cases it may bee lawfull: most of which I finde listed in the Warlike proceedings of *David* here in my Text.

In what cases warre may bee lawfull.

The end is the first in intention, though the last in execution: And I finde the first legitimation of *Davids* proceedings to be *in fine*, in the end for the which they were undertaken. They were, *pro Lege, pro Rege, pro Grege*; for his Religion, for his King, and for his Country. *vers.* 26. Secondly, *In modo*, in the manner of it. It was defensive, *vers.* 36. which though it doth not exclude an offensive warre, it precedes it in equity. Thirdly, *In auctoritate*, in the lawfull authority. He had both the approbation and commission of his Prince. *vers.* 37. These are the same in substance with those three things which *Aquinas* makes requisite unto a lawfull warre. *Auctoritas Principis, Causa justa, Intentio recta.* A lawfull Commission, a just Occasion, an upright Intention.

Aquin. 22. 22. quæst. 40. artic. 1.

* First, lawfull Authority.

* *August. lib. 22. cont. Faust. cap. 75.*

* *Laconica Monarchia. Arist. Polit. 2.*

First, warre must have a lawfull Commission, that is, the authority of the Prince. * *Suscipiendi belli*

belli authoritas, atque Consilium penes Principem sit, &c. * The authority of levying Forces, or proclaiming Warre, belongs to the Prince. It is the Prerogative of soveraignty to have the sole power of Warre and Peace.

* If this jurisdiction were granted to inferiours, what could ensue but the confusion of a State? They that offended in this point amongst the Romans, were in case of Treason. Our owne kings have been so severely jealous in this case, that some of their Subjects have beene scrupulous whether (without Commission) they might levy forces for the repressing of Rebels. Counting it a more Politique safety to be too slow, then too forward: None being legally accounted publike enemies, untill by supreme authority they are so proclaimed. They that fall to spoyling upon a private motion, are capitall enemies both to Prince, and State. * But where there is the authority of the Prince, the Souldier ought not to question the goodnesse of the cause.

The cause doth denominate Warre, as well as Martyrdome: and the goodnesse of the cause doth crowne them both. *Partem quam iustiores iustiorem tibi dixit Palmam*, saith Saint Austine. God doth usually crowne that part with victory, which is armed with equity. * *Frangit, & attollit vires in militia causa*; The cause as it is good or evill, dulleth or whetteth the courage of the Souldier. Policy as well as religion hath made the discovery. * This is the reason why Princes when

* *Non pertinet ad privatam personam bellum movere sine Principis authoritate, quia potest jus suum in judicio superioris prosequi.* Nichol. de Orbellis. lib. 4. distinct. 25.

* *Opera magis pertinent ad imperantem quàm ad exequentem.*

* *Reum faciat Regem iniquitas imperandi. Innocentem autem Militem obstendat ordo serviendi.* August. cont. Manich. Secondly, the goodnesse of the cause.

* Ovid.

* Philip. de Comin. lib. 4.

when they would picke a quarrell with their neighbours, though it be unjust, yet they alwaies pretend the cause to bee faire and honest.

The Justice of the cause consists in these poiors. First that it be necessary. * *Iustum bellum quibus necessarium &c.* That war is just to whom it is necessary, who have no other refuge but in armes. It must not be upon every sleight occasion that the treasure of a kingdome should be consum'd, and the flowers of her subiects cut off. Necessitie, not ambition must bee the cause of warre: A State that is brought to a solide maturitie is better preserved by a safe peace, than enlarged by a doubtfull warre. Adrian the emperour held it the safest strength to pacifie his neighbours with peaceable conditions. That warre is just which is either defensively or offensively necessary.

* Liv. dec. 4. li. 8.

Defensive warre.

* Pugnare pro aris & focis, & pro liberis & fortunis, Melanct. praefat. com. in epist. ad Rom. In publicas aedes omnis bonus miles. Tert. Apol. c. 2.

Defensive warre is that which is made in defence of our Religion, of our countrey, of our lives, and of our liberty. This was the case of *Iosh. Be strong, and let us be valiant for the people, and for the Cities of our God. 2 Sam. 10. 12.* This was the justice of the Romans upon the Gaules, with other Barbarous Intrenching neighbours. The same justice had the ancient Britanes against the Romanes, Saxons, Danes, and Normanes, though not with the same successe. In this case the cause is unquestionably just: But in no case against a lawfull Soveraigne. * If kings command such things as are absolutely evill, we must not resist in body, but in spirit, not perform-

* Quid si res impia jubeat? Non pareto. At male multatur: patere. Saravia de imperand. author. Eccles. 10. 4

ming what they injoyne, but tollerating what they inflict. * In this case it is better to be a Martyr than a Traitour.

* Eccles. 10. 4.

Quis tulerit Gracchos de seditione querentes?

Offensive war.

The Injuries that may arme a Prince unto an offensive warre are these. Either when the law of Nations is infringed. As when a harmelesse passage is denied unto a desolate nation. * This justified the warre of the Israelite with the Amorite. Or when a Prince intrencheth upon that which is anothers, or with-holds it. *Bellum quod rebus repetitis geritur.* Saith *Tully.* * A warre that is made after demand of things wrongfully taken, or unjustly detained. This is the usuall quarrell betwixt bordering kingdomes. * But if satisfaction be offerd, it is not justice to prosecute them by armes who submit themselves to the law of armes. The French refusing those faire offers made by the blacke Prince, gave him the happy occasion of their unfortunate overthrow in the field of Poicters.

* *Innoxius transitus filiis Israel negabatur, atq; ideo justa bella gerebant.* Aug. in quæst. numeri. *Justa bella solent definiri, si gens vel civitas non reddit quod per injuriam ablatū est.* August. *Justum est belli quod ex edicto geritur de rebus repetendis.* Isid. Etymolog. l. 20 * *Qui facit justum bellum suum facit quicquid capit ab hoste quousque sibi sit satisfactum de omni damno, vel donec ipse hostis offerat se adjus; & velit satisfacere.* Nichol. de Or. belli. l. 4. dist. 25

This Case is as currant upon the sea, as upon the Land, upon the stay or seasure of our shipping, and goods in forraigne parts, if restitution be denied. The Prince may recover it by way of Reprizall. Much more may hee suppresse the violence of sea-theeving Pyrats.

——*Qui medio venantur in æquore puppes.*

who bid men to stand upon the Ocean. Those sea vermine or rather the Devills water-Rats. Those sea Guls that are the perpetuall plague unto noble traffique. Those Monsters of

the

the ſea who raiſes a ſtorme in faire weather: and * make men to ſuffer ſhipwracke in the haven. The Prophet denounceth a woe unto thoſe that ſpoile where they are not ſpoiled. Such roguing roving Pirats, if the law cannot ſuppreſſe them, the Cannon ſhould ſubvert them.

* *Fallit Pontus & ipſe fidem.*

And moſt of all it is lawfull for a Prince to defend the Title and Juriſdiction of his Seas; and offend thoſe who would intrench upon them. If Neceſſitie make a cauſe lawfull, this is moſt lawfull, becauſe moſt neceſſary. This caſe may be ours. The Sea is our Wall. And our beſt (though wooden) Battlements is our Navy. It was an experimentall concluſion of judicious *Rawleigh*, that the chiefe ſtrength of our kingdomes conſiſts in our ſea forces. The ſafegard of our kingdome, the terrour of our enemy is principally steered at the helme. Our moving towers are our beſt forts; our winged-horſes our beſt Cavaleery, and victory is ſooner ſpied from our maine top than from our maine battell.

* *Cuſtodit te Princeps ab hoſtibus, debes itaque tributum.* Theophylac. in Luc. cap. 20. *Inexpugnabile munimentum eſt amor civium:* Senec.

* And God be thanked, it is a provident care of our gratious Soveraigne to incircle our Iland with a ſtately Royall Navy. Let us praiſe God for him, and be thankfull unto him in our loyall and liberall aſſiſtance. * Let not our purſe bee narrow, becauſe our ſeas are ſo. *Demoſthenes* calleth Treaſure [illegible], the ſinewes of war. And the Convulſion of theſe ſinewes may endanger the body of a ſtate, if not overthrow it.

* *Quis dabit jura, ſi publicum ceſſabit ſubſidium?* *Deo decimas, Regi cenſum debant.* Auguſt.

To queſtion the deſignes of a Soveraigne argues a want both of judgement and loyaltie.

* *Imperator ſacrilegium eſſe ſcribit, de eo quod a principe factum eſt diſputare.* Baravis de imperand. author. lib. 2. c. 55.

The

The Romanes Souldiers when they were sent out by their Senate, knew not at their departure the place where they should fight. And this Politique ignorance made neither the common people the more curious, nor the common Souldier the lesse fortunate.

The designes of State should direct our prayers, not busie our tongues: wee should pray for their consultations, not prye into their counsels. What *Ioab* said concerning God himselfe; suffer me (with reverence) to invert it concerning Gods Deputy. * Let us be strong, and let us be valiant for our People, and for the Cities of our God, and let our Lord the King doe what is good in his eyes.

* *Insuperabiles nisi separabiles.* 2 Sam. 10. 12.

Besides, * If leagues or covenants be not observed; or if the fame of a Prince bee abused by disgrace, or violence offered unto his Personall Instrument, his Embassadour, an offensive warre may bee a lawfull course of revenge. Upon the like injury done unto *Davids* messengers by the king of Ammon, *David* revenged it by armes, 2 *Sam.* 10. Or if a reall injury bee done unto a Princes friend, Allyes or Confederates, it is a warranteable ground for an offensive warre. Injury was done unto *Lot* by his violent surprisall: And *Abraham* his kinsman rescued him by the sword. *Fortitudo quæ per bella defendit à latronibus socios, plena justitiæ est.* To defend our oppressed friends from the violence of the oppressour, is the height of justice. This kinde of defence laid the first foundation of the Roman Monarchy.

* *Sanctè olim apud Ethnicos jura belli firma, & inviolata pacis fœdera fuerunt* Cic. de Offic. lib. 1, & de senectute.

Ambros. de Offic.

Populus Romanus fœciis defendendis terrarum omnium potitus est. Cicer.

And

And thus I have discovered in what cases warre may bee lawfull; and yet none of these lawfull, but in case of extremity. But as an extremity must force us to the action of warre: * So in the execution there must bee no extremity either of rigour, or cruelty. It is neither Honour to kill our enemies dis-armed, nor Justice to kill our prisoners in cold blood, unlesse our owne safety doe inforce it: which was the ruine of our English, when they put their Prisoners to the sword after the battell of *Poitiers*. But the Women, the Children, and the Aged, who cannot bee the subject of our feare, should not bee the subject of our cruelty, but should be exempted from the fury of the Souldier; save where God and the superiour Magistrate commaund the contrary.

* *Sicut bellanti, & resistenti violentia redditur: ita victori capto misericordia jam debetur; maximè in quo pacis perturbatio non timetur.* August. ad Bonifac.

* Thou shalt not slay the innocent. Exod. 23. 7.

And thus warre being lawfull in the Action, lawfull in the Execution, there must also bee *intentio recta*, an upright intention. And that will be discovered in the lawfull end. *Finis est primus in intentione.*

An upright intention in war.

The End is the first Object of the intention. The ultimate end of warre, must bee Gods Glory, as I have already proved. * The subordinate end, must bee Peace and Tranquillity. * What should bee the end of a bloody warre, but a blessed Peace? *Sapientes Pacis causâ bellum gerunt.* Wise men maintaine Warre, to obtaine Peace: ——— *Pax optima rerum.*

* *Non Pax quæritur ut bellum exerceatur; sed bellum geritur ut pax acquiratur.* August. ad Bonifac.

* *Definitur bellum esse studium Pacis.* Aquin. 2. 2. q. 40. a. 1. *Ut mali coerceantur, & boni quas subleventur.*

Quas homini novisse datum est. Pax una Triumphis
Innumeris potior.

Peace the best Mistresse that a man can court:
To which a world of triumphs do come short.

Peace is the worlds Jubile, the Crowne of a body Politique: the Supporter both of Church and Common-wealth. In Peace, the Gospell findes a free and a glorious passage. In Peace, Faith the mother of Charity, is aboundantly fruitfull in good workes. In Peace every one sits quietly under their owne Vine, and enjoyes the fruite of his owne labour. But in the exercise of Warre our Plow-shares should be turned into Swords, and our Sithes into Speares: our Garments should rowle in blood. There would be a famine of Bread, a cleanenesse of Teeth, a dearth of all good things. Our Faith staggerd, the lippes of the Priest that should preserve knowledge, sealed up: the tongue of the blasphemour set at liberty: Holy things prophaned: the Church despised. Then that Petition in our English Lyturgy is as needefull, as warrantable: *From battell and murther, and from sudden death, good Lord deliver us.*

It is true, our feare might bee the lesse, were every Souldier a *David*, as religious, as valiant. Therefore as *Davids* Action hath beene a lawfull precedent of warre, so let *Davids* Person be a religious Patterne for a Souldier: which shall

be

bee the particular Application of the generall Propoſition.

He was a juſt Man, adorned with all vertue; valiant beyond compariſon, yet moderate and courteous. Thus he is characteriz'd by* *Ioſephus.*

David a Patterne for a ſouldier.

* *Joſeph. Antiq. lib. 7. cap. 12.*

Hee that beares Armes with *David*, ſhould beare his Character. Though every Souldier cánot be a worthy with *David*, yet like him, he ſhould be a worthy Souldier, a Man after Gods owne heart, as religious as reſolute. As Saints may beare Armes; ſo they that beare Armes, ſhould be Saints. As God is a Man of Warre; ſo a Man of Warre, ſhould be a Man of God.

* *Quàm mitis David, humilis ſpiritu, ſedulus corde, facilis affatu, fortis in prælio, manſuetus in imperio.* Ambroſ. in Gen. 14. 4.

* In Gods liſt in the time of the Law, they were ſanctified Ones, which God himſelfe ſet apart for Military imployment, *Eſay*, 13. 3.

* *Abraham* had a Train-Band in his Houſhold: and he trained them up as well for Gods Service as his owne. This was the reſolution of Warlike *Ioſuah*, I and my Houſe will ſerve the Lord. An honourable Service: God was the Lord of his Houſe, though his Houſe was a Campe.

* In the liſt of the Goſpell you ſhall finde a faithfull Centurion. A devout *Cornelius*, who feared not the enemy, yet feared God: And Eccleſiaſticall Hiſtories have regiſtred the beſt Souldiers ſometimes for the beſt men. *Iulians* thundring Legion, *Conſtantine* who was as good as great. And the *Theodoſij* who were as pious as victorious.

* It was propheſied of Campes under the Goſpell, that on the bels of their horſes, ſhould be written Holineſſe. Zach. 16, 20.

The good life of the Generall ſhould bee a Sermon unto the Souldiers. And the good lives

of the Souldiers should bee a repetition of that Sermon. * I am perswaded that the religious, exact, and impartiall Discipline of the *Sweden* Army, made them so constantly victorious. Religion makes men valiant. *The Righteous are bold as a Lion, Prov.* 28. 1. How can they feare the Enemy, that feare not Death, their gate unto Heaven? Religion is prevalent. We must bee *Iacobs*, or wee cannot bee *Israels* prevailing with God, and then we shall prevaile over men. Religion confines a Souldier unto the obedience of his Commander. Like the *Israelite* to *Ioshuah*, or the servant to the *Centurion*.

* *Iustum bellum esse debet, ergo religiosi non caperet.* Cæs. Polit. lib. 3. cap. 10.

The reason why the Souldiers of our time do so degenerate, is because our Captaines doe invert the course of * *Gallus*. They doe buy, not chuse their Souldiers.

* *Dixit Gallus legi, à se Militis nomini.* Tacit.

Legio à delectu Militum dicta. A band of souldiers is denominated from their choise. If they be not selected, they loose that title. The body of an Army, should not * (like *Hannibals*) consist of the scumme of the Sea, of the excrement of the Land. A Commander should have more then a common care in the choyce of the common souldier. A matter of great weight, but of little regard. Warre is now counted but the spleene of a body politique, to draine out the ill humours. * When occasion of service is offered, tatter'd Jayle-birds, and masterlesse vagrants are the greatest part of master Constables choice. Amongst whom it would grieve the soule of any honest subject to be an Associate.

* *Ex omnium gentium Colluvie.*

* *Pecudulæ præpinuæ: & erat cogunt aliqui ignoti, ignorataque, purgamenta urbium, quibus ab egestatem, & maximis flagitiis parcendi necessitudo est, assueti latrociniis, bellorum insolentes.*

It

It is no Christian policy to chuse such sinfull instruments for such a serious Action. God will not bee the Leader of that Army, where sinne raignes in the maine battell. Sinne is the onely *Remora* that stoppes the happy proceedings of the most numerous Army. A guilty Conscience doth chill the blood, and dull the edge of the most daring resolution. The sight of wounds and death must needs startle that wretch, who hath had the wounds and death of his Saviour too often in his mouth, but never in his heart. And the terrour of death must needes affright him, who cannot expect the death of the body, without the damnation of the soule. A souldier must be prepared for death, as well as for danger, which none can be, but he that is Religious. Let us fight with our sinnes, before wee fight with our enemies. The conquest of the former will assure us of the latter conquest. Then shall wee be blessed in our going out, and in our comming in, then our enemies shall be smitten before our face, *Levit.* 26. 36. * If they be *Davids* (though their enemies were *Goliahs*) they shall bee conquerours: not onely in their life, but in their death. Though they dye in Warre, they shall depart in Peace. Everlasting Peace shall be the Crowne of their temporall conflicts, if they bee religious *Davids*, and fight the Lords quarrell.

And thus I passe from *David* the lawfull Precedent of warre, and the religious Patterne of a souldier; I come now to his refusall, which was not of the Action, but of the Armes.

* *Donabit certanti victoriam qui certandi dedit audaciam. Goliam magni robustum, armis terribilem ingentique turba munitum* David *solus, parvus atque inermis uno lapidis ictu prostravit. August. contra quinque hær. in principio.*

I cannot goe with these.]

There is a necessity of arms.

There is as I told you, a choice of others intimated in the refusall of these weapons: whence I noted, that there is both a necessity, and a choice of Armes. A necessity, for *David* went not without weapons. A choice, for hee refused some, and made choice of others.

David was arm'd, though but weakely: He had an offensive weapon a sling, saith the Text. A defensive weapon, a breast-plate saith *Iosephus*. There is a necessity of Armes: we have now no sufficient warrant that God will destroy our enemies immediately, as he did the Host of *Senacherib*; or miraculously, as he did *Iericho*. God doth now confine us unto the meanes: To despise this, were to contemne the subordinate instrument, which God hath appointed. As it is an Atheisticall impiety to preferre the sword of *Gideon*, before the sword of the Lord: So it is an unwarrantable presumption to separate the sword of the Lord, and the sword of *Gideon*. The sword of the Lord is to direct: the sword of *Gideon* to execute. The sword of the Lord is the primary efficient: the sword of *Gideon* the subordinate instrument. The first without the last will doe nothing: the last without the first can doe nothing. *David* did not trust in his bow, nor his sword, *Psal.* 44. 6. yet hee might use them both. He might use the instrument, and trust in the principall Agent.

The danger of these times doth prompt us to the practice of our Saviours lesson. Let him

that

that hath no sword sell his coat and buy him one, *Luk.* 22. 38. * If there be not a speare, and a shield in this our Israel, to say God shield us will be no warrant of safety. If our enemies have the instruments of cruelty in their habitation, let us have the weapons of safety in ours.

* *Reipublicæ fundamentum bona leges & bona Arma.* Mach. Princip. cap. 12.

——*Ebrietas in Prælia trudit inermem.*

It is a desperate sottishnesse that brings unarmed souldiers into the field. *Non ad pugna, sed de fuga cogitant, qui nudi in acie expenuntur ad vulnera.* Vnweapond souldiers thinke more of the flight, then of the fight, for they can onely take blowes, not give them. It is not now * *Pugna à pugnis.* Souldiers goe not now into the field (as in the worlds infancy) to cuffe or scratch one another. Every stroke of Warre (if not repelled by the force of Armes) doth wound or kill. It is the losse of a limme, or of a life. Therefore we must have armes for our men, as well as men for our Armies. * *Zebulon, Reuben, Gad, Manasses*, the voluntary assistants of *Dauid*, came not unarmed, but completely furnished with all their usuall instruments of Warre. Armes are as usefull, as hurtfull, as defensive, as offensive. * A weapon scars a theefe, and the want of it makes a theefe. † Armes are the strength of a Kingdome, the terrour of the Enemy. The want of Armes, doth arme the adversary, and make him with a secure boldnesse to rob and spoile.

Veget.

* *Pugno benè utens inermis fit Crassus, sed vicissim taxans inermem, cui pro gladio pugno sit utendum.* Eras. 6. Apotheg.

* 1 Chron. 12. 33. 37.

* *Arma ab arcendo.*

* Wee must have a temporall, as well as a Spirituall Armoply.

This necessity of Armes gives a deserved checke unto the trecherous transporters of Munition. This is an insensible mischiefe, too much

winked at, too much tolerated. The danger hereof will be sooner felt, then discovered: and the publike State will smart for it, if private offenders doe not.

There is a choice of armes.

Now as there is a necessity, so there is a choice of Armes:

Lucret. *Arma antiqui, manus, ungues, dentesque fuerunt.*

Handes, nayles, and teeth, were the old Primitive Armes.

Herodotus. These were seconded with stones, and clubs for offensive weapons; and the skinnes of Beasts for defensive harnesse. But as the times, and designes grew more cruell, so the weapons more dangerous. That *Moses* was one of the first Inventors of Warlike weapons, is somewhat probable: because the Jewish Magazine was (in those times) the best furnished with weapons both Defensive, as Helmets, Brest-Places, coats of Male, Habergions, Greaves, Bucklers, Shields, and Targets: Offensive, Swordes, Daggers, Speares, Lances, Hand-staves, Battle-Axes, Darts and Slings. The same weapon, which *David* made choice of in this Chapter.

But we are now no more confin'd unto their weapons, then unto their policy: Succession of times, and the cruelty of invention, have inlarged the Catalogue of Armes, and have made them more exquisite, more terrible. The Munition of ancient times (saith *Bodine*) being compared with ours, are rather childish toyes, then Warlike weapons. Wee should now bee rather mad then politique, to make choyce of Stone-

Stone-bowes, and Slings against Cannon and Musket: our choice of Armes, must bee accommodated unto the times. Wee must be sure to match, if not over-match our enemies in the convenience and force of Armes.

——— Infestisque obvia signis. Lucan.
Signa pares aquilas, & pila minantia pilis.

Wee must not bee to chuse our weapons, when we are to encounter the enemy.

And as Armes must be fitted to the times, so to the Persons that beare them. * *Iulius Cæsar* would have his souldiers accomplished with the compleatest Armes, that they might the more decently, and the more resolutely keepe them.

* *Paulus Æmilius dicebat Militi hæc tria esse curanda: scutum validissimum, Arma apta, equum ad subita imperia paratum Liv. lib. 44.*

Our Generall Musters, are instituted for a strict survay of Armes, and Munition: at which discovery, you shall see some Rustiques sent into the field, clad in rust and dust, rather then steele. Some of their Pikes and Muskets, as serviceable as Reeds and Pot-guns; as if they meant to play at boyes play, when their Country lies at stake. It is ill jesting with edg'd-tools, defect of armes is no laughing matter: it should rather bee severely punished, then slightly laughed at. Such jesting may loose a Kingdome in earnest.

* Sueton.

Though *David* enter'd the List no better armed then with a sling, it is no warrant for us. He was a Prophet as well as a Souldier, and foresaw that victory, unto which that weapō would prove sufficient: or else *David* made choice of a sling, because his most experienced weapon.

* As *Domitian* would use no armes but the bow, at which he was the wonder of dexterity. As the * *Aurel. vict.* Sueton.

Benjamite could ſling, ſo hee could ſhoot almoſt at a haires breadth. *David* knew that it was as good not to take up armes, as not to know how to uſe them: Therefore he uſed his owne, refuſed the arm's of *Saul*, becauſe unaccuſtomed, unpractiſed: That is the reaſon of his refuſall. *And David ſaid unto Saul, I cannot go with theſe, for I have not proved them.*

Many Expoſitours are of opinion, that *David* refuſed *Sauls* armes becauſe unfit, unproportionable: but I rather ſubſcribe to the fairer probability of the gloſſe. * *Non eſt intelligendum &c.* It cannot with any probability be conceived, that *Saul* armed *David* with thoſe armes which were appropriated unto his owne body, their ſtatures being unequall, for *Saul* overtopped all Iſrael by the head, 1 *Sam.* 10. * It is more probable that it is entitled *Sauls* armor, becauſe taken out of his armory. * Though *David* had beene heretofore *Sauls* armor bearer, yet the beſt expoſitors conceive that hitherto he had been no practitioner of arm's. Therfore *David* laies downe thoſe weapons, not for his unfitneſſe to weare them, but to uſe them; being unskilful at them, unpractiſed in thē. *I cannot go with theſe, for I have not proved them.*

This reaſon of *Davids* refuſall doth intimate, that hee is unfit to beare armes that knowes not how to uſe them: this knowledge comes not without proofe, without practiſe. Whence we may infer both the neceſſity, and the commodity of a Military exerciſe, of a Military diſcipline. Without this, when men ſhould bear armes for the ſervice of their Country, they will be forced to.

* *Lyra in Loc.*

* *Oſiander Martyr.*

* *Armis ſuis, id eſt, Davidi datis à Saul, & ipſius corpori accommodatis. Nam tanta fuit Saulis proceritas, ut arma ipſius Davidi convenire non potuerint. Piſcator in locum.*

* *Oſiander.* Dr. Willet.

The neceſſity of a Military exerciſe.

to fly to *Davids* refusall here in my Text. *I cannot goe with these: for I have not proved them.*

Finis Instrumenti consistit in usu. Instruments of warre (as all other) are made to no other end but to use them. And to use them without skill were to invert that of S. *Paul*, Hee fought with beasts after the manner of men: but wee should fight with men after the maner of * beasts. The Denomination of an army is either *Exercitus*, an Army in Exercise; or *Acies*, an Army in battell aray. There is in the former, practice: In the latter there is Order, and skill, the effect of that practice. Strength that is not directed by the experience of Order, is like a horse without a Rider, of it owne selfe it destroyes it selfe. As in every action it is odious to erre, so in the action of warre it is most dangerous. Because one miscarrying is enough to overthrow an whole army. Wheron may depend the racke of a Commonwealth, the losse of a Kingdome.

Prooved from the end of warlike instruments.

* *Vt sit bellum, & bellum.*

From the Denomination of an army.

In the infancy of warre before men knew any manner of military order: the victory was ever carried by the stronger part. But since they have learned to order themselves in ranke and file, the Conquest now is not so proper to the strength of men, as to this experimented Order. *Nemo facere metuit qui se bene didicisse confidit.* The experience of skill makes a man both dexterous and courageous. A multitude that is disordered is disheartened, and no way able to withstand an inferiour number that shall assault them with order, and skill. If our gate be warlike, it is Practise that must set us on our feet. That body of

From the effect of Military skill

an Army is but *inutile truncus*, an unprofitable bulke, where the feet of exercise are fetter'd, and the limmes of Practise benumm'd. *Quantitas nulla est efficacia.* Quantity is of no force. It is qualitie that must denominate our forces. The most numerous Armies have not alwayes carried away the victory. Witnesse the victory of *Alexander* over *Darius*, Of *Cæsar* over *Pompey*, Of *Hannibal* over the Romane Consuls, Of *Edward* the blacke Prince over *John* king of France in that most renowned battell of Poicters. Where not the most, but the best (though fewest) Souldiers were Lords of the Field.

Then what followes but a diligent Practise of that Martiall Aphotisme? *Formentur Milites quasi arma rectum exercitio, usuque Militiæ.* Souldiers must be trained up in all kinde of Martiall exercise. In the right use of their Armes, in all the beates of the Drumme, in all Military motions, to march wel, to face, to wheele, to countermarch, to double ranks, and files; And to doe all these either by the signe or word of Command. Without this knowledge Souldiers are more exposed to the slaughter than to the fight.

Vegetius.

From Example

The Jewes though miraculously victorious, and securely confident of the protection of a Deity, yet they were disciplined in armes. The traine Bands of *Abraham*, *Moses*, *Iosuah*, *Saul*, *David*, *Salomon*, *Iehosaphat*, *Asa*, *Vzziah* make it very probable, that the Jewes had a Schoole for the warrioul, as well as for the Prophet. The antient *Gaules* (that most warlike Nation) were so accustomed to the bearing of Armes, that they

made their Councell house an armory, they went armed unto their Councels. Where the *Plaudite* of an Oration was not the clapping of hands, but the clattering of Armes. It was Military exercise, and experience that enlarged both Greece and Rome into Monarchies.

We also have a Customary Annuall training of our Councils: But sometimes so trivialll, so superficiall, that it improves rather our sport, than our skill. The ignorant Rustiques winke when they give fire. The Captaine winkes at it, and the spectators laugh at it. Such a military Discipline is fitter for a May-game than for a field. It may be heartily wished that their Martiall Instructors were more industrious, their training more frequent, and serious. Lee a diligent exercise improve our skill: Lastly when we are unexpectedly provoked (unto Armes) there should bee *impar Congressus*, The experienced enemy should over match us, And the want of Practise in the exercise of Armes should drive us to the Confession of our ignorance in the words of my Text, *we cannot goe with these: for we have not proved them.*

A Check to moderne Training.

But I leave a generall importunity, and come unto the particular Opportunity, the present occasion: The Martiall body of my discourse being almost spent. *Res ad Triarios redyit.* The Rere of my discourse shall bring in the Rere, the fourth Quarter Band of the *Triarii*, Those Souldiers that were most compleatly disciplined. Who were the very Soule from whence the body of the Army had both life and motion.

Application to the Company.

To you I doe now direct my exhortation, who are the Nursing Fathers, and the Generous Associates of our Nursery of Armes. I have proved unto you the lawfulnesse of the Generall Action of warre, The necessitie and choice of the Instruments of warre. But what is munition without men? Or what are men without skill? And where is skill sooner attained than in the Schoole of Martiall Exercise? It would be dangerous tarrying from this Schoole untill our Enemies whip us to it. A rod of Iron is soone made for the back of the Lazy Trivant. Whereas readinesse and dexteritie in Martial discipline would startle the Enemy, for feare he should be scourged with his owne rod.

Then let not your Nursery of Armes miscarry like an untimely birth: Or so faire a Garden (like *Ionahs* Gourd) perish in a night. Preferre not a Bowling greene before a Military Garden: but rather follow a Captaine, than a Jacke. Recreation is convenient, but Practise is necessary: And that in the time of Peace. In Peace to provide for war is the best security. The wings of our Peace are not so clipped, but she may take the wings of a Dove, and fly away with our Olive Branch. Israel had peace forty yeeres, yet even then their aged Peace did take her flight, *Iudg.* 3. 11. 12. Wee cannot be securely confident of peace, and rest, untill we have letters of Ease from the King of heaven. But we finde no such Patent upon Record. Though your Land bee intail'd unto you and your Heires: Though you enjoy it by the firmest Title, yet a time

* *Iure ab Aristotele Phaleas reprehenditur, quod in descripta suae civitate nullam Martis imaginem delineaverit.* Arist. polit. lib. 2. c. 5.

* Such ever taste the lesse troubles in the tempest of war, which faile with a martiall forefight in the time of Peace.

time may come when it cannot bee held by any other Title but the sword. And then they that shew the best Instruments, and the best skill, will have the possession. * *By wise Counsell thou shalt make thy warre*, saith *Salomon*. They which are to be Counsellors in a warlique Action should be men of Practise.

* Prov. 24. 6.

This honourable City may be compared unto the sea-faring Tribe of Zebulon, that was a Haven for ships. *Gen.* 41. 9. And so is this. The men of that Tribe were expert in warre: They could keepe ranke, they were skilfull at all the Instruments of warre. 1 *Chron.* 12. And so may the men of this City, If there would more of them, and more often frequent the Schoole of warre. One vertue of a souldier is silence, A Maiden vertue: Maides must be seene, not heard: Souldiers though they must not bee heard, yet they must be seene. It will redound more to their honour than shame to make a frequent Appearance. The spoiles of Salmacis were without sweat or blood. Your Military Exercise costs you no blood. You may well spare a little excrement, a little sweat.* It will cost you blood abroad. Then let not the melting of a little sweat melt the courage of your industrious resolution in the attaining of so honorable a science.

* See, we be afraid here in Judah, how much more if we come to Keilah against the host of the Philistins. 1 *Sam.* 23. 3.

Truly Honourable, Martiall Desert being the antient Principall Herald for the Titles of Honour: Most of them from Majesty to Gentry, from the Emperor to the Squire have quartered their Coates of Honour from this Quarter. The Sword of the Warriour findes an honourable

Parallel

Parallel with the sword of the Magistrate. They are both drawn for the execution of Justice. Experience and skill are requisite to the managing of them both. Let the Magistrate countenance the souldier in the time of Peace. And the souldier shall defend the Magistrate in the time of warre.

In the meane time that blessed Church (whereof you are members) will not be out of Practise: but make use of her spirituall weapons. Though she dare not lift up the sword in battell with *Iosuah*: Shee will not cease to lift up her hands in prayer with *Moses*. * *Preces & Iejunia sunt Arma Ecclesiæ.* Prayer and Fasting are the weapons of the Church. Her frequent, and fervent Devotion shall be this: That the Lord of Hosts would repaire the breaches of his * inclosed Military Garden, his Church Militant here on earth. That hee would preserve those three principall borders which amongst us hee hath planted, and united under one Government. That as that God of peace hath taught us those things which belong unto our peace: so that Man of warre would teach our hands to warre, and our fingers to fight; that neither the sword of the Magistrate, nor of the warriour may bee drawne wrongfully, or in vaine. That the end of our temporall warfare may be a blessed peace upon earth: and of our spirituall, an eternall peace in the heavens. Unto which Peace the God of Peace bring us all. *Amen.*

FINIS.

* Our Antiquaries record that it was an antient encouragement unto our Chevalry when they were abroad. That the Church of England was upon her knees for them.

* *Oratio cælos penetrat, & hostes in terra vincit.* Origen.

* My beloved is a Garden inclosed. *Cant.* 4. 12.

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